

THE  
National Covenant,  
OR THE  
Confession of Faith,  
Of the KIRK of Scotland.

Subscribed at first by the King's Majesty and his Household, in  
in the Year 1580. Thereafter by Persons of all Ranks, in  
the Year 1581, By Ordinance of the Lords of the Secret  
Council, and Acts of the General Assembly. Subscribed  
again by all sorts of Persons in the Year 1590, by a new  
Ordinance of Council, at the Desire of the General Assembly;  
with a General Bond for maintenance of the True  
Religion, and the King's Person. And now subscribed in  
the Year 1638, By us, Noblemen, Barons, Gentlemen, Bur-  
ghesses, Ministers and Commoners, then Under-subscribing  
Together, with our Resolution and promises for the Minutes  
after specified, To maintain the said True Religion, and the  
King's Majesty; according to the Confession forsooth,  
and Acts of Parliament. And now upon the Suppli-  
cation of the General Assembly, to his Majesty's  
high Commissioner, and the Lords of his Majesty's Hon-  
ourable Privy Council. Subscribed again in the Year  
1639, by Ordinance of Council, and Act of General As-  
sembly. The Tenor whereof here followeth.



Re-Printed in the Year

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## Geology of Fins

## Books in English



Glossary of terms

3

# THE National Covenant,

## OR

### The Confession of Faith of the Kirk of Scotland

Subscribed at first by the King's Majesty and his Household, in the Year 1580; Thereafter by Persons of all Ranks, in the Year 1581, By Ordinance of the Lords of the Secret Council; and 1583 of the General Assembly. Subscribed again by all sorts of Persons in the Year 1590. By a new Ordinance of Council, at the Desire of the General Assembly; With a general Band for maintenance of the True Religion and the King's Person. And 1593 subscribed in the Year 1638, by Us, Noblemen, Barons, Gentlemen, Burgesses, Ministers, and Commoners, then under subscribed. Together, with our Resolution and Promises for the Cause here-specified, to maintain the said True Religion and the King's Majesty, according to the Confession fore-said, and All of these Commoners. And now, upon the supplication of the General Assembly to His Majesty's High Commissioner, and the Lords of His Majesty's Honourable Privy Council, subscribed again in the Year 1639, by Ordinance of Council, and Act of General Assembly. The Tenor whereof here followeth.

**W**E All and every one of Us underwritten, Protest, that, after long and due Examination of our own Consciences, in matters of True and False Religion; We are now thoroughly Resolved of the Truth, by the Word and Spirit of God: and therfore do Believe with our Hearts, Confess with our Mouths, Subscribe with our hands, and constantly affirm before God, and the whole World, that this only is the True Christian Faith and Religion, pleasing God, and bringing Salvation to Men, which now is by the Mercy of God revealed to the World, by the Preaching of the Blessed Evangel, and received, Believed, and defended, by many Landy and noble Kirk and Realm, but chiefly by the Kirk of Scotland, the King's Majesty, and Three Estates of this Realm, as God's Eternal Truth, and only Ground of our Salvation: as more particularly is exprest in the Confession of our Faith, established, and publiclye confirmed

## The National Covenant.

Armed by sundry Acts of Parliament, and now of a long time  
hath been openly confessed by the King's Majesty, and whole  
Body of this Realm, both in Burgh and Land. To the whole  
Confession and Form of Religion, we willingly agree in  
Consciences in all points, as unto GOD's undoubted Truth  
and Verity, grounded only upon his written Word. And  
therefore, we abhor and detest all contrary Religion, and  
Doctrine: But chiefly, all kind of Papistry, in general and  
particular heads, even as they are now condemned and confuted  
by the Word of GOD and KING of Scotland: but in special  
we detest and refuse the Ulurped Authority of this Roman  
Antichrist upon the Scriptures of GOD, upon the Kirk, the  
Civil Magistrate, and Consciences of Men; All his Tyrannous  
Laws, made upon indifferent things against our Christian  
Liberty: His Erroneous Doctrine, against the insufficiency of  
the written Word, the perfection of the Law, the Office of  
Christ, and his blessed Evangel. His corrupted Doctrine  
concerning original sin, our natural inability and rebellion  
to GOD's Law, our Justification by faith only, our imperfect  
Sanctification and obedience to the Law, the nature, number  
and use of the Holy Sacraments. His five blessed Sacraments  
with all his Rites, Ceremonies, and false Doctrine: Added  
to the Ministration of the true Sacraments without the  
Word of GOD. His cruel judgment against Infants departing  
without the Sacrament: his Abolute Necessity of Baptism: his  
blasphemous Opinion of Transubstitution, or Real Presence  
of Christ's Body in the Element's, and receiving of the same  
by the wicked, or bodies of men: His Dispensations with so-  
many Oaths, Perjuries, and degrees of Marriage forbidden in  
the Word: his Cruelty against the Innocent divorced: his  
hellish Mass: his blasphemous Priesthood: his profane sac-  
rifice for the sins of the Dead and the Quick: his Canoniza-  
tion of Men, calling upon Angels or Saints departed, wor-  
shipping of Imagery, Relicks, and Crosses, dedicating of  
Kirks, Altars, Days, Vows to creatures: his Purgatory,  
Prayers for the Dead, praying or speaking in a strange Lan-  
guage, with his Processions, and blasphemous Letany, and  
multitude of Advocats or Mediators: his manifold Orders,  
particular Confession; his desperate and uncertain Repentance,  
his general and Doubtful Faith, his satisfactions of Men for  
their sin, his Justification by Works, *Opus operatum*; Works  
of Supererogation, Merits, Pardon, Purgations, and  
Station: his holy water, baptising of Bell's, conjuring of  
Spirits, crosing, sajning, anointing, conjuring, hallowing  
of God's good creatures with the superstitious Opinions  
joined therewith: his Worldly Monarchy, and wicked Hierar-  
chy: his phane solemn Vows, with all his oaths and ovelings of sun-

## The National Covenant

dry farr, his Erroneous Decrees made at Trent, with all the Subscribers and Approvers of that cruel and bloody Band, conjured against the Kirk of GOD. And finally, We declare all the Vain Allegories, Rites, Signs and Traditions, brought into the Kirk, without or against the Word of GOD, and Doctrine of this True Reformed Kirk, to the which we join our selves willingly, in Doctrine, Faith, Religion, Discipline, and Use of the Holy Sacraments, as lively members of the same, in Christ our Head: promising and swearing by the Great Name of the LORD OUR GOD, that We shall continue in the Obedience of the Doctrine and Discipline of this Kirk, and shall defend the same according to our Vocation and Power, all the Days of our Lives, under the pains contained in the Law, and Danger both of Body and Soul, in the Day of GOD's Fearful Judgment. And seeing that many are stirred up by Sathan, and that Roman Antichrist, to promote heret, and subvert, and for a time to use the Holy Sacraments in the Kirk deceitfully against their own Consciences, minding thereby, first, under the external cloak of Religion, to corrupt and subvert secretly GODS true Religion within the Kirk, and afterward, when time may serve, to become open Enemies and persecutors of the same, under vain hope of the Popes dispensation, devised against the Word of GOD, to his greater confusion, and their double condemnation in the day of the LORD JESUS.

We therefore, willing to take away all suspicion of Hypocrisie, and of such double dealing with GOD and his Kirk, protest, and call The Searcher of all hearts, for witness, that our minds and hearts, do fully agree with this our Confession, Promise, Oath, and Subscription: so that We are not moved for any Worldly respect, but are Perswaded only in our Consciences, through the Knowledge and love of GODS true Religion, Printed in our hearts by the Holy Spirit, as we shall answer to him in the day, when the Secrets of all hearts shall be disclosed. And because we perceive that the quietnes and stability of our Religion and Kirk, doth depend upon the safety and good behaviour of the Kings Majtsty, as upon a comfortable Instrument of Gods mercy, granted to this Country, for the maintaining of this Kirk, and ministracion of Justice amongst us, we protest and promise with our hearts under the same Oath, Hand-writ, and Pains, that we shall defend his person and Authority, with our goods, bodies and Lives, in the defence of Christs his Evangel, Liberties of our Conscie, Ministracion of Justice, and punishment of iniquity, against all Enemies within this Realm, or without; as we desire our God to be a strong and merciful defender to us in 10

## The National Covenant

the day of our death, and coming of our Lord Jesus Christ  
To whom with the Father, and the Holy Spirit, be all  
Honour and Glory Eternally.

Likeas many Acts of Parliament, not only in general do  
Abrogate, Annul and Rescind all Laws, Statutes, Acts, Con-  
stitutions, Canon, Civil or Municipal, with all other Ordin-  
ances and pratique Penalties whatsoever, made in prejudice  
of the true Religion and Professors thereof; Or, of the true  
Kirk discipline, Jurisdiction, and freedom thereof, or in fa-  
vours of Idolatry and Superstition: or of the Papistical Kirk:  
Act 3. Act 13. Parl. 1. Act 23. Parl. 11. Act 114  
Parl. 12. of King James the sixth. That Papistry and Super-  
stition may utterly suppressed, according to the intention of  
the Acts of Parliament, repeated in the 5th Act Parl. 20 K.  
James 6. And to that end they ordain all Papists and Priests  
to be punished by manifold Civil and Ecclesiastical pains, as  
Adversaries to God's true Religion, preached and by Law es-  
tablished within this Realm, Act 24 Parl. 11. K. James 6. as  
common enemies to all Christian Government, Act 18. Parl.  
16. K. James 6. as Rebellers and Gaintsiders of our Sov-  
reign Lord's Authority, Act 47. Parl. 3. K. James 6. and  
as Idolatres. Act 104. Parl. 7. K. James 6, but also in par-  
ticular ( by and about the Confession of Faith ) do abolish  
and condemn the Popes Authority and Jurisdiction out of  
this Land, and ordain the maintainers thereof to be punished,  
Act. 2. Parl. 1. Act 51. Parl. 3. Act. 106. Parl. 7. Act  
114. Parl. 12. K. James 6. do condemn the Pope's Errone-  
ous Doctrine, repugnant to any of the Articles of the true and  
Christian Religion publickly preached, and by Law established  
in this Realm. And ordains the spreader and makers of Books  
or Libels, or Letters, or Writs of that nature to be punished,  
Act 46. Parl. 3. Act 160. Parl. 7. Act 24 Parl. 11. King  
James 6. do condemn all Baptisme conform to the Pope's  
Kirk, and the idolatry of the Mass, and ordains all layes,  
willfull hearers, and conceales of the Mass, the maintainers  
and Resellers of the Priests, Jesuits, traffiquing Papists, to be  
punished without any exception or Restriction, Act 5. Parl. 1  
Act 120. Parl. 12. Act 164 Parl. 13. Act 193. Parl. 14.  
Act 1. Parl. 19. Act 5. Parl. 20. K. James 6. Do con-  
demn all Erroneous Books and Writs, contyning Errone-  
ous Doctrine aginst the Religion presently professed, or con-  
taining erroneous Doctrine aginst the Religion presently  
professed, or containing Superstition Rites and Ceremonies  
Papistical, whereby the people are greatly abused, and ordains  
the Home-bringers of them to be punished, Act 25. Parl. 11.  
K. James 6. Do condemn the Monuments and drags of by-  
gone Idolatry; as going to the Crofes, obseruing the Eastival

# The National Covenant.

days of Saints, and such other Superstitious and Papistical Rites, to the dishonour of God, contempt of true Religion, and suffering of great Error, among the people, and ordains the Users of them to be punished for the second Fault as Idolaters, *Act 104. parl. 7. K. James 6.*

Like many Acts of Parliament are conceived for maintenance of God's True and Christian Religion, and the Purity thereof in Doctrine and Sacraments of the True Church of God, the Liberty and Freedom thereof, in her National and Synodical Assemblies, Presbyteries, Sessions, Policy, Discipline and Jurisdiction thereof, as that Parity of Religion, and Liberty of the Church was used, professed, exercised, preached and confessed, according to the Reformation of Religion in this Realm. As for instance, *Ths 99. Act. Parl. 7. Act 13. parl. 11. Act 114. parl. 12. Act 160. parl. 13.* of King James 6. Ratified by the 4 *Act* of King Charles, *So* *battn 6. Act parl. 1. and 68. Act parl. 6. of King James 6.* in the year of God 1579. declares the Ministers of the blessed Evangel, whom God of his mercy had raised up, or hereafter should raise, agreeing with them that then lived in Doctrine, and Administration of the Sacraments, and the People that professed Christ, as He was then offered in the Evangel, and doth communicate with the Holy Sacraments, (as in the Reformed Kirks of this Realm they were publickly administered) according to the Confession of Faith, to be the true and Holy Kirk of Christ Jesus within this Realm, and Declares and Declares all and sundry, who either graffs or the Woid of the Evangel, received and approved, as the heads of the Confession of Faith, professed in Parliament, in the year of God 1560, (specified also the first Parliament of King James 6. and Ratified in this present Parliament, more particularly do specify, or that ieth the Administration of the Holy Sacraments as they were then ministrated, to be no members of the said Kirk within this Realm, and true Religion prettily professed, so long as they keep themselves so divided from the Society of Christ's Body. And the subsequent *Act 69. parl. 6. of K. James 6.* Declares, That there is none other Face of Kirk, nor other Face of Religion, than was prettily at that time, by the favour of God established within this Realm, which therefore is ever hiled, God's true Religion, Christian Religion, the true and Christian Religion, and a perfect Religion. Which by uncounted Acts of Parliament, all within this Realm are bound to subscribe the Articles thereof, the Confession of Faith to reject all Doctrine and errors repugnant to any of the said Articles. *Act 4. and 9. parl. 1. Act 45. 46. 47. parl. 3. Act 71. parl. 6. Act 166. parl. 7. Act 24. parl. 11. Act 121. parl. 12. Act 194. and 197. parl. 14. of K. James 6.* And

And all Magistrates, Sheriffs, on the one part are ordained to search, apprehend, and punish all contraversers: for instance, *Act 5. par. 1. 1551. 106. par. 7. Act 25. par. 11. K. James 6.* And that notwithstanding of the King's Majesty's Licences, on the contrary, which are discharged and declared to be of no force, in so far as they tend in any ways, to the prejudice and hinder of the execution of the Acts of Parliament against Papists and Adversaries of the true Religion. *Act 106. par. 2. King James 6.* On the other part in the *49. Act. par. 3. K. James 6.* It is Declared and Ordained, letting the Cause of God's true Religion, and his Highness Authority are so joyned, as the hurt of the one is common to both: And that none shall be reputed as Loyal and Faithfull Subjects to our Sovereign Lord, or his authority, but be punishable as Rebels and Gain-senders of the same, who shall not give their Confession, and make their profession of the said true Religion, and that they who after Detection, shall give the Confession of their Faith of new, they shall promise to continue therein in time coming, to maintain our Sovereign Lord's Authority, and at the uttermost of their power, to fortify, assist, and maintain the true Preachers and Professors of Christ's Evangel, against whatsoever enemies and griftenders of the same: And namely (against all such of whatsoever Nation, Estate or Degree they be of) that have joyned and bound themselves, or have assited, or assisted to set forward and execute the cruel deccrees of Trent, contrary to the Preachers and true Professors of the Word of God, which is repeated word by word in the Article of Recusation at Perth the 23d of February 1572, approved by Parliament the last of April 1537, Ratified in Parliament 1537 and related *Act 123. parl. 12. of K. James 6.* with this Addition that they are bound to resist all Treasonable Uproars and Mischief raised against the true Religion, the King's Majesty, and the true Professors.

Whereas all Leiges are bound to maintain the King's Majesty's Royal Person and Authority, the Authority of Parliaments, without the which neither any Laws, or Lawful Judicatures can be established. *Act 130. Act 131. Parl. 8. King James 6.* and the Subjects Liberties, who ought only to live and be governed by the King's Laws, the common Laws of this Realm alonely, *Act 48. parl. 3. K. James 18. Act 79. parl. 8. K. James 4.* Repeated in the *Act 131. parl. K. James 6.* Which, if they be innovated or prejudged, the Commission about the Union of the Two Kingdoms of Scotland and England, which is the sole *Act of the 17. parl. of K. James 6.* declares such Confusion would ensue, as this Realm could be no more a free Monarchy; because by the Fundamental Laws, Ancient Privileges, Offices and Liberties of this King-

## The National Covenant.

dom, not only the princely Authority of his Majesty's Royal Descent hath been these many Ages maintained, but also the people's Security of their Lands, Livings, Rights, Offices, Liberties and Dignities preserved; and therefore, for the preservation of the said True Religion, Laws, and Liberties of this Kingdom, it is statute by the 3 Act, part. 1. Repealed in the 29 Act, part. 7. Ratified in the 33 Act, part. 11, and 114 Act, part. 12. of K. James 6. and 1. Act of K. Charles. That all Kings and Princes at their Coronation and Reception of their princely Authority, shall make their faithful promise by their Solemn Oath in the presence of the Eternal God, that enduring the whole time of their Lives, they shall serve the same Eternal God to the uttermost of their power, according as He hath required in His most Holy Word, contained in the Old and New Testament. And according to the same Word, shall maintain the True Religion of Christ Jesus, the preaching of His Holy Word, the due and right Ministrations of the Sacraments, now received and preached within this Realm (according to the Confession of Faith immediately preceding) and shall Abolish and quench all false Religion contrary to the same, and shall Rule the people committed to their Charge, according to the Will and Command of God, revealed in his foreaid Word, and according to the laudable Laws and Constitutions received in this Realm, no ways repugnant to the said Will of the Eternal God; and shall procure to the uttermost of their power, so the Kirk of God and whole Christian people, true and perfect peace in all time coming; and that they shall be careful to root out of their Empire, all Hereticks, and Enemies to the True Worship of God, who shall be convicted by the True Kirk of God, of the foresaid crimes; which was also observed by his Majesty, at his Coronation in Edinburgh 1625, as may be seen in the Order of the Coronation.

In Obedience to the Commandment of GOD, conform to the practice of the Godly in former times, and according to the laudable Example of our Worthy and Religious Progenitors, and of many yet living amongst us, which was warranted also by Act of Council, commanding a general Band to be made and subscribed by his Majesty's Subjects, of all ranks, for two causes: One was, For defending the true Religion, as it was then Reformed, and is expounded in the Confession of Faith abovewritten, and a former large Confession established by sundry Acts of former general Assemblies, and of Parliament, unto which is both Relation, set down in publick Catechisms, and which had been for many years with a blessing from Heaven preached, or professed in this Kirk of Kingdom, as God and Godly men, grounded only upon

His written word. The other cause was, for maintaining the Kings Majesty, his person and Estate: The true worship of God and the Kings Authority, being so straitly joyned, is that they had the same Friends and common enemies, and did stand and fall together. And finally, being convinced in our minds, and confessing with our mouths, that he present and succeeding generations in this Land, are bound to keep the foresaid National Oath and Subscription inviolable. We Noblemen Barons, Gentlemen, Bishops, Ministers and Commons under Subscription, considering divers times before, and especially at this time, the danger of the true Reformed Religion, of the Kings Honour, and of the publick peace of the Kingdom, by the manifold innovations and evils generally contained, and particularly mentioned in our late Supplications, Complaints, and protestations. Do hereby protest, and before God, his Angels, and the World, solemnly declare, That, with our whole hearts we Agree and resolve, all the dyes of our Life, constantly to adhere unto, and to defend the foresaid true Religion, and forbearing the practice of all Novarions already introduced in the matters of the worship of God, or approbation of the corruptions of the publick Government of the Kirk, or Civil places and power of Kirk-men, till they be tryed and allowed in free Assemblies, and in parlements to labour by all means lawfull to recover the purity and liberty of the Gospel as it was stablished and professed before the foresaid Novarions: And because, after due examination, we plainly perceive, and undoubredly believe, that the innovations and evils contained in our Supplications, Complaints, and protestations, have no warrant of the Word of God, are contrary to the Articles of the foresaid Confessions, to the intention and meaning of the blessed Reformers of Religion in this Land, to the above written Act of parliament, and do sensibly tend to the re-establishing of the popish Religion and Tyranny, and to the Subversion and Ruine of the true Reformed Religion, and of our Liberties, Laws and Estates. We also declare, that the foresaid Confessions are to be interpreted, and ought to be understood of the foresaid Novarions and evils, no less than if every one of them had been expressed in the foresaid Confessions, and that we are obliged to detest and abhore them amongst other particular heads of papistry abjured therein. And therefore from the knowledge and Consciences of our Duty to God, to our King and Country, without any worldly respect or inducement, for as humaine infirmity will suffer, wishing a further measure of the Grace of God to his effect. We promise and swear by the Great Name of the LORD our GOD, to continue in the profession and obedience of the foresaid Religion: that we shall detest the same, and resist all their contrary de-

# The National Covenant.

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ours and Corruptions, according to our Vocation, and to the uttermost of that power that God hath put in our hands, all the days of our Life: And in like manner, with the same heart, we declare before God and Men, That we have no intention nor desire to exempt any thing that may turn to the dishonour of God, or to the diminution of the King's greatness and Authority: But on the contrary, we promise and swear, that we shall, to the uttermost of our power, with our means and lives, stand to the Defence of our dread Sovereign the King's Majesty, his person and Authority, in the defence and preservation of theforesaid true Religion, Liberties and Laws of the Kingdom: And also to the mutual defence and assistance, everyone of us of another in the same cause of maintaining the true Religion and his Majesty's Authority, without our best counsel, our bodies, means, and whole power against all sorts of persons whatsoever. So that whatsoever shall be done to the least of us for that cause, shall be taken as done to us all in general, and to everyone of us in particular. And that we shall neither Directly or Indirectly suffer our selves to be Divided or Withdrawn, by whatsoever Suggestion, Allurement, or terror from this Blessed and Loyal Conjunction, nor shall cast in any Let or Impediment, that may stay or hinder any such Resolution, as by common Consent shall be found to conduce for so good ends. But on the contrary, shall by all lawful meaps labour to further and promote the same, and if any such dangerous and Divisive motion be made to us by Word or Writ, We and every one of us, shall either suppress it, or if need be, shall inconvenient make the same known, that it may be timeously obviated. Neither do we fear the foul Aspirations of Rebellion, Combination, or what else our Adversaries from their Craft and Malice would put upon us, seeing what we do is so well warranted, and ariseth from an unfeigned desire to mantain the true worship of God, the Majesty of our King, and peace of the Kingdom, for the common happiness of our selves and the posterity. And because we cannot look for a blessing from God upon our proceedings, except with our profession and Subscription we join such a Life and Conversation, as he seemeth Christians, who have renewed their Covenant with God: We therefore, faithfully promise, for our selves, our followers, and all other under us, both in publick, in our particular Families, and personal carriage, to endeavour to keep our selves within the bounds of Christian Liberty, and to be good Examples to others, of all Godliness, Sobremise and Righteousness, and of every Duty we owe to God and Man. And that this our Union and Conjunction may be observed without Violation, We call the Living God, the Searcher of our hearts to witness, who knoweth this to be our sincere

## The National Covenant.

Desire, and unanimous Resolution, as we shall Answer to JESUS CHRIST, in the great day, and under the pain of God's everlasting Wrath, and of infamy, and loss of all honour and Respect in this World, Most humbly beseeching the Lord to strengthen us by his holy Spirit for this end, and to direct our desires and proceedings with a happy success, that Religion and Righteousness may flourish in the Land, to the Glory of GOD, the honour of the King, and peace and comfort to us all, in witness whereof we have subscribed with our hands all the premisses, &c.

The Articles of this Covenant, which was at the first subscription, referred to the determination of the General Assembly, being determined, and thereby the five Articles of Perth, the Government of the Kirk by Bishops, the Civil place and power of Kirkmen, upon the reasons and grounds contained in the Acts of the General Assembly, declared to be unlawful within this Kirk, we subscribe according to the determination aforesaid.

## SOLEMN LEAGUE A N D COVENANT.

For Reformation, and Defence of Religion,  
The Honour and Happiness of the King,  
and the Peace and Safety of the Three  
Kingdoms of Scotland, England, and  
Ireland.

THE Noblemen, Barons, Knights, Gentlemen, Citizens,  
Burghers, Ministers of the Gospel, and Commons  
of all sorts in the Kingdoms of Scotland, England and  
Ireland, by the providence of God living under one King,

## The Solemn League

13

and being of one Reformed Religion, living before the Eyes of the Glory of GOD, and the Advancement of the Kingdom of our Lord, and Saviour Jesus Christ, the Honour and Happiness of the Kings Majesty and his Posterity, and the true publick Liberty, Safety, and peace of the Kingdom, wherein every particular condition is included; And calling to mind the treacherous and bloody Plots, Conspiracies, Attempts and practices of the Enemies of GOD, against the true Religion and Professors thereof in all places, especially in those Three Kingdoms, ever since the Reformation of Religion, and how much their rage, power and presumption are of late, and at this time, increased and exercised; whereof the deplorable estate of the Church and Kingdom of Ireland, the Distressed Estate of the Church and Kingdom of England, and the Dangerous Estate of the Church and Kingdom of Scotland, are present and publick Testimonies: We have now at last, ( after other means of Supplication, Remonstrance, Protestation and Suffering ) for the preservation of our selves and our Religion, from utter ruine and Destruction, according to the commendable practice of these Kingdoms in former times, and the example of GODS People in other Nations, after mature Deliberation, Beloved and Determined to enter into a mutual and Solemn League and Covenant: Wherein we all subscribe, and each one of us for himself, with our hands lifted up to the most high GOD, do swear.

1. That we shall sincerely, Reilly and constantly, through the Grace of GOD, endeavour in our several places and callings, the preservation of the Reformed Religion in the Church of Scotland, in Doctrine, Worship, Discipline and Government, against our common Enemies; The Reformation of Religion in the Kingdoms of England and Ireland in Doctrine, Worship, Discipline and Government, according to the Word of GOD, and the example of the best Reformed Churches; And shall, and endeavour to bring the Churches of GOD in the Three Kingdoms to the nearest Conjunction and Uniformity in Religion, Confession of Faith, Form of Church-Government, Directory for Worship and Catechizing; That we and our Posterity after us, may, as Brethren, live in Faith and Love, and the Lord may delight to dwell in the midst of us.

2. That we shall in like manner, without respect of persons, endeavour the extirpation of Popery, Prelacy, that is, Church Government by Arch-bishops, Bishops, their Chancellours and Commisaries, Deans, Deans and Chapters, Arch-deacons, and all other Ecclesiastical Officers depending on that Prelacy; Superstition, Heresy, Schism, prophaneness, and whatsoever shall be found to be contrary to sound Doctrine, and the power of Godliness; Lest we partake in other mens sins, and thereby be in danger to receive of their plagues; And that the Lord

Lord may be one, and his Name one in the Three Kingdoms.

3. We shall with the same sincerity, Reality and constancy, in our several Vocations, endeavour with our Estates and lives mutually to preserve the Rights and privileges of the Parliament, and the Liberties of the Kingdoms; And to preserve and defend the King's Majesty's Person and Authority, in the preservation and Defence of the true Religion, and Liberties of the Kingdoms; That the World may bear witness with our consciences of our Loyalty, and that we have no thoughts or intentions to diminish his Majesty's just power and greatness.

4. We shall also with all faithfulness endeavour the discovery of all such as have been, or shall be Incendiaries, Malcontents, or evil instruments, by hindering the Reformation of Religion, dividing the King from his people, or one of the Kingdoms from another, or making any fiction, or parties amongst the people contrary to this League and Covenant, that they may be brought to publick Trial, and receive condign punishment, as the degree of their offences shall require or deserve, or the suprem Judicaries of both Kingdoms respectively, or others having power from them for that effect, shall judge convenient.

5. And whereas the happiness of a blessed Peace between these Kingdoms, denied in former times to our progenitors, is by the good providence of GOD granted unto us, and hath been lately Concluded, and settled by both Parliaments, We shall each one of us, according to our place and Interest, endeavour that they may remain conjoined in a firm peace and Union to all posterity. And that Justice may be done upon the willful Opposers thereto, in manner expressed in the precedent Article.

6. We shall also according to our places and callings in this common Cause of Religion, Liberty, and peace of the Kingdoms, assist and defend all those that enter into this League and Covenant, in the maintaining and pursuing thereof; and shall not suffer our selves directly or indirectly by whatsoever combination, perswasion or terror, to be divided and withdrawn from this blessed Union and conjunction; whether to make Defensions to the contrary part, or to give our selves to a detestable indifferency or Neutrality in this cause, which so much concerneth the Glory of God, the good of the Kingdoms, and honour of the King; But shall all the days of our Lives Zealously and constantly continue therein, against all Opposition, and promote the same according to our power against all Letts and Impediments whatsoever. And what we are not able our selves to suppress or overcome we shall Re-serve and make known, that it may be timely prevented or removed: All which we shall do in the sight of God.

And

## The Solemn League, A. 1643

¶ And because these Kingdoms are guilty of many sins, and provocation against God, and his Son Jesus Christ, as is too manifest by our present distresses and danger; the fruit thereof, we protest and declare before GOD, and the World, our unfeigned desire to be humbled for our own sins, and for the sins of these Kingdoms, especially that we have not, as we ought, valued the inestimable benefit of the Gospel, that we have not laboured for the purity and power thereof, and that we have not endeavoured to receive Christ in our hearts, nor to walk worthy of him in our lives, which are the causes of other sins and Transgressions so much abounding amongst us. And our true and unfeigned purpose, Desire, and Endeavour for our selves, and all others under our power and charge, both in publick and in private, in all Duties we owe to God and Man, to amend our Lives, and each one to go before another in the Example of a Reformation; That the Lord may turn away his wrath, and heavy indignation, and establish these Churches and Kingdoms in Truth and Peace. And this Covenant we make in the presence of Almighty God, the Searcher of all hearts, with a true intention to perform the same, as we shall Answer at that great Day, when the Secrets of all hearts shall be disclosed. Most humbly beseeching the Lord, to strengthen us by His Holy Spirit for this end, and to bless our desires, and proceedings, with such success, as may be deliverance and safety to his People, and encouragement to other Christian Churches, groaning under, or in danger of the yoke of Antichristian Tyranny, or to join in the same, or like Association and Covenant, To the Glory of God, the enlargement of the Kingdom of Jesus Christ, and the peace and Tranquillity of Christian Kingdoms and Commonwealths.

## The Occasion of this following Acknowledgment and Engagement, was this; A. 1643

THE Commission of the General Assembly 1643. Considering the many breaches of the Solemn League and Covenant (and particularly by the Engagement in war that Year against England). The Slackness of many in following the duties therein, and that many, (being under age when it was first Sworn) had not been received into the same, did, by their Act October 6. ordain it to be renewed with this Solemn Acknowledgement of Sins and Breaches, and Engagement to duties; And to that Effect appointed two Solemn Fastes to be kepted in all the Congregations of the Land, for the Causes contained in the Acknowledgment of Sins, and they

## A Solemn Acknowledgement

that Testimony thereof should be made to the people upon the Sabbath before, and that the Covenant, together with the Acknowledgment of Sins and Engagements, &c duties, should be read publickly to the People, upon the day of the Intermission, and the last day when the Covenant was to be sworn. This Resolution of the Commission, upon the same grounds was unanimously approved by the Committee of Estates then sitting, and by their Act, October 14, Ordained to be put in Execution, in all things according to the Directions of the Commission. And accordingly in the Month of December it was for the second time sworn in all the Congregations of the Kingdom, upon the same day, ( except where Vacancy or the Ministers being under Sanction, procreasid occasion, delayed another day, that the place was supplied by another Minister ) with great solemnity, and such mixture of Joy and Sorrow as became people entering in a Covenant with the Lord, And was therewith subscribed by all the Swearers. Afterwards, the Parliament conveening in January 1649, by their very first Act, except the Election of a President, upon the same grounds, resolved to keep a Fast by themselves, for the Causes contained in the Acknowledgement, and to renew the Covenant according to the Order of the Commission, which was also most solemnly done. And last of all the General Assembly 1649, by their Act, July 7. did Unanimously and expressly Ratifie the Proceedings of the Commission, as to the Acknowledgment of sins, Engagements, &c Duties, the Fast, and Renewing of the Covenant by Swearing and Subscribing thereto. Hence, as the Covenant is itself, so the Solemn Acknowledgement of sins and Engagements to Duties, became National, Authorized by the Supreme Judicatories of Church and State, and are still obliged by Oath. Oh that the Lord had kept these things in the Imagination of the thoughts of our hearts for ever.

## A Solemn Acknowledgment of publick Sins and Breaches of the Covenant;

AND

A Solemn Engagement to all the Duties contained therein, sincerely before which do in many mortal ways relate unto the dangers of these

Times. Anno 1648.

W<sup>e</sup> Noblemen, Barons, Gentlemen, Burgesses, Ministers of the Gospel, and Commissioners for the whole of this Kingdom, by the good hand of God upon 31<sup>st</sup> of October

taking into serious consideration the many and afflictions and deep distresses wherewith we have been exercised for a long time past, and that the Land after it hath been sore wasted with the Sword and Pestilence, and threatened with Famine, and that shame and contempt hath been poured out from the Lord against many Thousands of our Nation, who did in a sinful way make War upon the Kingdom of England, contrary to the Testimony of his Servants and desires of his people, that the Remnant of that Army returning to this Land have spoiled and oppressed many of our Brethren, and that the Malignant party is still Numerous, and retaining their former principles, wait for an Opportunity to raise a New and dangerous War, not only unto the rending of the bowels of this Kingdom, but unto the dividing of us from England, and overturning of the work of God in all the Three Kingdoms: And considering also that a cloud of Calamities doth still hang over our heads, and Threaten us with sad things to come, We cannot but look upon these things as from the Lord, who is righteous in all his ways, feeding us with the bread of Tears, and making us to drink the waters of affliction, until we be taught to know how evil and bitter a thing it is to depart away from him, by breaking the Oath and Covenant which we have made with him, and that we may be humbled before him by confessing our sin, and forsaking the evil of our way.

Therefore being pressed with so great Necessities and strait, and warranted by the Word of God, and having the example of Gods People of old, who in the time of their Troubles, when they were to seek delivery and a right way for themselves, that the Lord might be with them to prosper them did humble themselves before him, and make a true and particular confession of the sins of their Princes, their Gallants, their Captains, their Princes and their people, and did engage themselves to do no more so, but to Reform their ways and be steadfast in his Covenant: And remebering the practice of our predecessors in the year 1596. Wherein the General Assembly and all the Kirk Judicatories, with the concurrence of many of the Nobility, Gentry, and Burghesses, did with many Tears acknowledge before God the breach of the National Covenant, and engagd themselves to a Reformation, even as our predecessors and theiras had before done in the General Assembly and convention of Estates in the year 1567. And perceiving that this duty, when gone about out of Conscience and in Sincerity, hath always been attended with a Reviving out of Troubles, and with a Blessing and successe from Heaven: We do humbly and sincerely in his sight, who is the searcher of hearts, acknowledge

acknowledge the many sins and great Transgressions of the Land: We have done wickedly, our Kings, our Princes, our Nobles, our Judges, our Officers, our Teachers, and our people: Albeit the Lord hath long and clearly spoken unto us, we have not hearkened to his voice; Albeit he hath followed us with tender mercies, we have not been allured to walk upon him and walk in his way; And though he hath stricken us, yet we have not grieved: Nay though he hath condemned us, we have refused to receive Corrections: We have not remembred to render unto the Lord according to his goodness and according to our own Vows and promises, but have gone away backward by a continued course of backsliding, and have broken all the Articles of that Solemn League and Covenant which we swore before God Angels and men.

Albeit there be in the Land many of all ranks who be for a Testimony unto the Truth, and for a Name of Joy and praise unto the Lord, by living godly, studying to keeping their garments pure, and being steadfast in the Covenant and Cause of God; Yet we have reason to acknowledge that most of us have not endeavoured with that Reality, sincerity and constancy, that did become us, to preserve the Work of Reformation in the Kirk of Scotland. Many have satisfied themselves with the purity of the Ordinances neglecting the power thereof; Yea, some have run aside to crooked ways destructive to both, The prophane loote and insolent carriage of many in our Armies, who went to the Assistance of our Brethren in England, And the Tamperings and unstraight dealing of some of our Commissioners and others of our Nation in London, the Isle of Wight, and other places of that Kingdom, have proved great hindrance to the work of Reformation, and setting of Kirk Government there, whereby Errour and Schism in this Land have been counteined, and Sectaries hardened in their way. We have been so far from endeavouring the Execution of prophecies, and what is contrary to the power of godliness, that prophecies hath been much winked at, and prophecies persons much countenanced and many times employes, until Inquiry and Ungodliness hath gone over the face of the Land as a flood: Nay, sufficient care hath not been had to separate before the precious and the vile, by debarring from the Sacrament all ignorant and scandalous persons according to the Ordinance of this Kirk.

Neither have the Privileges of the Parliaments and Liberties of the Subject been duly tendered; but some amongst our Clergy have libered to put into the hands of our King, the Privy Council, and Unlimited power, destructive to both, and have

ay of which we have been accedentary or late to thid meane and why, whereby the freedom and privileges of Parliaments have been encroached upon, and the Subjects oppressed in their Consciencies, Persons and Estates. Neither hath it been our care to avoyd these things which might badden the King in his evill may; but upon the contrary, he hath not only been permitted, but many of us have been instrumentall to make him exercize his power in many things tending to the prejudice of Religion and of the Covenant, and of the peace and safety of these Kingdoms; which is so far from the right way of preseruing his Majestys Person and Authority, that it can not but provoke the Lord against him, unto the hazard of both? Nay, under a pretence of relieving and doing for the King, whilist we refuseth to do what is necessary for the House of God, have likewise inuersed and violated most of all the Articles of the Covenant.

Our own Consciences within, and Gods judgments upon us without, do convince us of the manifold and willfull renewed breaches of that Article, whiche concerned the discovery and punishment of Malignants, whose crimes haue not only been connived at, but diligenced with and pardoned, and them selves received into intimate fellowship with our selves, and enroled with our Counsels, admitted into our Parliaments, and put into places of Power and Authority, for managing the publick affaires of the Kingdom, whereby in Gods justice, they got at last into their hands the whole power and strength of the Kingdom, both in Judicarioties and Armies. And did employ the same unto the enacting and prosecuting an unlawfull Engagement in War against the Kingdom of England. Notwithstanding of the difsent of many considerable Members of Parliament, who had given constant proof of their integrity in the cause from the beginning, of many faithful Testimonies and forewarnings of the Servants of God, of the Supplications of many Synods, Presbyteries and Churches, and of the Declarations of the General Assembly and their Commissioners to the contrary: Which Engagement, as it hath beene the cause of much sin, so also of much misery and calamity unto this Land, and holds forth to us, the grievousness of our sin of complying with Malignants in the greatness of our Judgment, that we may be caught never to split again upon the same rock, upon which the Lord hath set so remarkable a Beacon. And after all that is come to pass unto us becausse of this our Treason, and unthankfull grace hath been shewed unto us from the Lord our God, by breaking these mens York from off our Necke, and casting us again into a capacity to All for the good of mankind, our own safety, and the Peace and safety of this Kingdom, should we again break His Commandments and Covenant.

by joining once more with the people of these Abominations, and taking into our bosome those Serpents which had for many stung us almost unto death: This as it would argue great madness and folly upon our party: So no doubt, if such be not avoided, will provoke the Lord against us to consume us until there be no remnant nor escaping in the Land.

And albeit the Peace and Union be w<sup>t</sup> the Kingdoms, be a great Blessing of God unto both, and a Bond which we are obliged to preserve inviolated, and to endeavour that Justice may done upon the opposers thereof: Yet some in this Land who have come under the Bond of the Covenant, have made it their great Study how to dissolve this Union, and few or no endeavours have been used by any of us for putting of such.

We have suffered many of our Brethren in several parts of the Land to be oppressed of the common Enemy, without compassion or relief: There hath been great murmuring and repining, because of Expence of meane and pains in doing of our Duty: Many by perswasion or terror have suffered themselves to be divided or withdrawn, to make defection to the contrary part: Many have turned off to a detestable indifferency and neutrality in this Cause, which so much concerneth the Glory of God, and the good of these Kingdoms; Nay, many have made it their Study to walk so, as they might comply w<sup>t</sup> all Times, and all the Revolutions thereof. It hath not beenous Care to countenance, encourage, employ and instruct such only, as from their hearts did affect and mind Gods work: But the hearts of such many times have been discouraged, and their hands weaken'd, their sufferings neglected, and themselves despised, and many who were once open enemies and always secret Underminers countenanced and employes; Nay even those who had been lank'd upon as incendiaries, and upon whom the Lord had set marks of desperate Malignancy, if hood and deceipt, were brought in, to fit to manage publick affairs; Many have been the less and impediments that have been cast in the way to Razred and obstruk<sup>t</sup> the Lords work, and some have kepted secret, what of themselves they were not able to interpret and overcome.

Besides these and many other breaches of the Articles of the Covenant in the matter thereof which it concerneth every one of us to search out and acknowledge before the Lord, is it not w<sup>t</sup> his wrath to be put away from us: We have many of us failed exceedingly in the number of our following, and purposing the duties contained therein; not thinking great things for our selves, and envying of others success and ends concerning our selves and spous

and fellowships, with tractacions which concern the publick-  
good, but many among prethening such to the Honour of  
God & his good of his disciplyne; and regarding Gods work until he  
might carry alonge with us our own Interests and designtes. It  
shad beene our way to Trust in the meane and to rely upon  
the Arm of flesh for succers, Albeit the Lord hath many  
times made us meet with disappointment therein, and quenched  
the pride of all our Glory, by blitting every chardes-  
fidence unto us. We have followed for the most part the  
Councils of flesh and blood, and walked more by the Rules  
of policy than Piety; and have hearkened more unto men  
than unto God.

Albeit we have made solemn publick profession before the  
World of our unsainte desires to be humbled before the Lord  
for our own sins, and the sins of the Kingdom, especially  
for our Undervaluing of the inestimable benefite of the  
Gospel, and that we have not laboured for the power thereof,  
and received Christ into our hearts, and walked worthy  
of him in our Lives, and of our true and unsainte purpose,  
desire and endeavour for our selves, and all other under our  
power and charge both in publick and private, in all duties  
which we owe to God and man to Amend our Lives; And  
each one to go before another in the example of a Real Re-  
formation, that the Lord might turn away his wrath and  
heavy indigation; And establish these Kirk and Kingdoms  
in amiss and peace, Yet we have Refused to be Reformed,  
And have walked proudly and obstinately against the Lord,  
not valuing his Gospel; nor submitting our selves unto the  
obedience thereof, nor seeking after Christ; nor studing to  
honour him in the excellency of his person, nor employ him  
in the vnuue of his Offices; nor making Conscience of pub-  
lick Ordinances, nor private nor secret duties, nor studing  
to edifie one another in love.

The ignorance of God, and of His Son the Lord Jesus Christ  
prevails exceedingly in the Land; The greatest part of Masters  
of Families amongst Noblemen, Barons, Gentlemen, Burgh-  
ers and Commonall, neglect to leake God in their Families, and  
to endeavour the Reformation thereof: And albeit it hath been  
much pressed, yet few of our Nobles and great Ones ever to this  
Day could be perswaded to perform Family Duties themselves,  
and in their own Persons, which makes it necessary and useful  
a Duty to be misregarded by others of inferior rank: Now,  
many of the Nobility, Gentry, and Burroughs, who should have  
been Examples of Godliness, and sober walking, and other  
honesty, being leaders of excess and rioting, albeit well  
the basest people engaged to him in a forrowday, yet to this  
day, ye have not made your study the full discharge and Arming

## Acknowledgement of sins;

should consist of, And places of power and trust be filled with men of a blametless and Christian conversation, and of known integrity and Approven fidelity, Affection and Zeal unto the Cause of God, but not only those who have been Religious and indifferent, but diffected and malignant; and others who have been profane and scandalous, have been banished. By which it hath come to pass that Judgments have been the Seat of his Justice and Iniquity, and many in our Armies by their Miscarriages have become our plague, unto the great prejudice of the Cause of God, the great lethall of the Kingdom, and the great increase of Wickedness and Prophaney throughout all the Land. It were impossible to reckon up all the Abominations that lie in the Land; but the blaspheming of the Name of God, swearing by the Creatures, profanation of the Lord's Day, Uncleanness, Excess and Rioting, Vainly of Apparel, Lying and Deceity, railing and cursing, Arbitracy and Uncontroll'd Oppression, and grinding of the Faces of the Poor, by Landlords, and others in place and power, are become ordinary and common Sins: And besides all these things, there be many other Transgressions, whereof the Land wherein we live are guilty; All which we desire to acknowledge and be humbled for, that the World may bear Witness with us, that Righteousness belongeth unto God, and Mamm, and confusion of office, as appears this day.

And because it is needful for them who find mercy not only to confess, but also to forsake their sin, Therefore that the Reality and sincerity of our Repentance may Appear, We do resolve, And solemnly engage our selves before the Lord, carefully to avoide for the time to come all these Offences, wherent we have now made solemne publick Acknowledgement, And all the Inses and Tentacioes which tend thereto, and to Testifie the integrity of our Resolution herein, And that we may be the better enabled in the power of the Lord, strength to perform the same, We do again Renew our Solemn League and Covenant, Promising hereafter to make Conscience of all the duties wherunto we are obliged in all the Heads and Articles thereto, particularly of those which follow.

1. Because Religion is of all things the most excellent and precious, the Advancing and promoting the Power thereof, against all Ungodliness and prophaney, the securing and preserving the purity thereof, against all Error, Heresie and Schism; And namely, Independency, Anabaptism, Anisianism, Arianism, Socinianism, Familism, Libertinism, Separatism, and Egoism; and the carrying on the work of Union, which we have laid on and endeavoured by us before all mankind, whether concerning the King, or our Country, or any other whatsoever.

by which men have or shall be bounden to supplant the Liberties of the Realms, we shall maintain and defend the Right of Scotland, in all her Liberties and Priviledges, Against whom who will oppose or undermine the same, or Encroach thereupon under any pretext whatsoever. 3. We shall vindicate and maintain the Liberties of the Subject, in all these things which concern their Conscience, persons and Estates. 4. We shall carefully maintain and defend the Union between the Kingdoms, And shew every thing that may weaken the same, or involve us in any measure of Accession unto the guilt of those who have invaded the Kingdom of England. 5. As we have been always Loyal to our King, so we shall still endeavour to give unto God that which is Gods, and to Caesar the things which are Caesars. 6. We shall be so far from conniving at, complying with, or countenancing of Malignancy, injustice, iniquity, prophaney and impiety, that we shall not only Avoid, and Discoutrance those things, and cherishe and encourage these persons, who are Zealots for the Cause of God, and walk according to the Gospel; But also shall take a more effectual course than heretofore in our Respective Places and Callings, for punishing and supressing these evils; And faithfully endeavour that the best and surest Remedies may be Applied for taking away the causes thereof, And Advancing the Knowledge of God, And Holiness and Righteousness in the Land. And therefore in the first place, As we shall earnestly pray unto God that he would give us able Men fearing God, Men of Truth and hating Covetousness, to be Judges and bear Charge among his people, so we shall according to our places and Callings Endeavour that Judicatories and all the places of power and Trust both in Kirk and in State may consist of and be filled with such men as are of known good Affection to the cause of God, and of a blameless and Christian Conversation.

And because there be many, who heretofore have not made of Conscience of the Oath of God, but some through fear, others by perswasion and upon base ends and humane interests have and entered thereto, who have afterwards discovered them selves to have dealt deceitfully with the Lord, in swearing falsely by his Name, Therefore we, who do now Renew our Covenant in Reference to these duties; And all other duties contained therein, Do in the sight of him who is the searcher of hearts, solemnly Profess that it is not upon any polition, Advantage or private interest or by end, or because of any feare or perswasion from men, or hypocritically, that we do again take upon us the Oath of God, But honestly and sincerely and from the sense of our duty, And that thereby we do destroy ourselves and our own things and living as we

all self-interest and ends, we shall above all things seek the honour of God, the good of his Cross and the welfare of his people. And that forsaking the counsels of flesh and blood, and not leaning upon carnal confidence, we shall depend upon the Lord, walk by the Rule of his Word, and hearken to the voice of his Servants; In all which, protesting our own weakness, we do earnestly pray to God who is the Father of mercies, through his Son Jesus Christ, to be merciful unto us, And to enable us by the power of his might, that we may do our duty, unto the praise of his Grace in the Church-  
es. Amen:

The Form and Order of the Coronation of  
**CHARLES THE SECOND**  
 King of Scotland, England, France, and Ireland,  
 as it was acted and done at SGOON, the first  
 day of January 1692.

Passing for Brevities cause the most faithful and pertinent  
 Sermon for the laid work then preached thereat, men-  
 tioning thereof, only the two last Examples laid before  
 the King, so relative to his said Coronation, in these ex-  
 press words.

**B**efore I close, I shall seek leave to lay before  
 our young King, two examples to beware  
 of, and One to follow. The two warlike  
 Examples, one of them is in the Text,  
 another in our own History.

The first Example is of *Joash*; He be-  
 gan well, and went on in a godly reformation all the  
 days of *Jebojada*, but it is obliuious 2 Chron. 24. 17.  
 that after the days of *Jebojada*, the Princes of *Judah*  
 came and did obeysance to the King, and he hearken-  
 ed unto them, ver. 18. It appeareth they had beenly-  
 ing at wait, till the death of *Jebojada*, and took that  
 opportunity to destroy the true worship of God, and set  
 up false worship, flattering the King for that effect.  
 For it is said, *They left the House of the Lord, and served*  
*Groves and Idols*, and were so far from being reclaimed  
 by the Prophet of the Lord, that was sent unto them,  
 that they conspired against *Zetchariah* the Son of *Jebo-*  
*jada* who reproved them mildly for their Idolatry, and  
 stoned him with stones, and slew him at the Kings com-  
 mandment. And Ver. 22. it is said, *Joash remembered*  
 not the kindness that *Jebojada* his Father had done to him,  
 but slew his Son.

*Sir, Take this example for a warning, You are oblig-*

ed by the Covenant, to go on in the work of Reformation, it may be, some great ones are waiting their time, not having opportunity to work for the present, till afterward they may make obedience, and perswade you to destroy all that hath been done in the work of God these diverse years. Beware of it, let no allurement or perswasion prevail with you, to fall from that, which this day you bind your self so maintain.

Another example I give you yet in recent memory, of your grand Father King James. He fell to be very young, in a time full of difficulties; yet there was a Godly party in the land, who did put the Crown upon his head: And when he came to some years, He and his People entered in a Covenant with God, he was much commended by Godly and Faithful Men, comparing him to young Josia standing at the Altar, renewing a Covenant with God; And he himself did thank God, that he was born in a reformed Kirk, better reformed than England, for they retained many Popish Ceremonies; yea, better reformed than Geneva, for they kept some holy days; Charging his People to be constant, and promist himself to continue in that Reformation, and to reape gain the same. Norwithstanding of all this, he made a soul defection: He remembered not the kindness of them who had held the Crown upon his head; yea, he persecuted Faithful Ministers for opposing that course of defection: He never rested till he had undone Presbyterian Government, and Kirk Assemblies, setting up Bishops, and bringing in Ceremonies, against which formerly he had given in large testimonie. In a word, he laid the foundation, whereupon his Son our late King did build much mischief to Religion, all the days of his Life.

Sir, I lay this example before you the rather, because it is so near you, that the guiltiness of the transgression lyeth upon the Throne and Family, and it is one of the Sins, for which you have professed Humiliation very lately: Let it be laid to heart, take warning quite

quite nor fithful Mens kindnes with persecution: Yes; require not the Lord so, who hath preserved you to this time, and is setting a Crown upon your head: Be wise not the Lord with Apostacie and Defection, from a sworne Covenant, but be stedfast in the Covenant, as you would give Testimoni of your True Humiliation for the Defection of these that went before you.

I have set up these two Examples before you as Beacons to warn you to keep off such dangerous courses, and shall add one for intimation, which if followed, may happily bring with it the blessing of that godly Mans adherence to God: The example is of Hezekiah, who did that which was right in the sight of the Lord, 2 King. 18. 5. 6. It is said of him, He trusted in the Lord God of Israel, and he cleave unto the Lord, and departed not from following him, but kept his Commandments. And vers. 7. The Lord was with him, and he prospered whithersoever he went forth.

Sir, follow this example, cleave unto the L O R D and depart not from following him, and the L O R D will be with You, and prosper You, whithersoever You go: To this L O R D, from whom We expect a blessing upon this dayes work, be glory and praise for ever. Amen.

S E R M O N being ended, Prayer was made, for a Blessing upon the doctrine delivered.

The King being so renew the COVENANTS, first the National Covenant, then the Solemn League and Covenant, were distinctly read:

After the reading of these COVENANTS, The Minister prayed for grace, to perform the contents of the Covenants, and for fithfull Steadfastnesse in the Oath of GOD. And then (the Ministers Commissioners of the General Assembly, desired to be present standing before the Pulpit) he ministred the Oath unto the King: who kneeling, and lifting up his right hand, did swear in the words following.

I CHARLES, King of Great Britain, France and Ireland, do assure and declare, by my Solemn Oath, in the Presence of Almighty God, the Searcher of Hearts, my allowance and approbation of the National Covenant, and of the Solemn League and Covenant above written, and Faithfully oblige my self to Prosecute the ends thereof, in my Station and Calling; and that I for my self and Successours, shall consent and agree, to all Acts of Parliament Enjoyning the Nationall Covenant and the Solemn League and Covenant, and fully Establishing Presbyteriall Government. The Directory of Worship, Confession of Faith and Catechisms, in the Kingdom of Scotland, as they are approven by the General Assemblies of the Kirk and Parliament of this Kingdom; And that I shall give my Royal Assent, to Acts and Ordinances of Parliament, passed or to be passed, enjoyning the same in my other Dominions: And that I shall observe these in my own Practice and Family, and shall never make opposition to any of these, or endeavour any change thereof.

After the King had thus Solemly Sworne, the National Covenant, the League and Covenant, and the Kings Oath Subjsyned unto both, being drawn up in a fair Parchment; The King did Subscribe the same, in Presence of all.

Thereafter the King Ascending the Stage, and sitteth down in the Chair of State.

Then the Lord, Great Constable, and Marshall, went to the four Corners of the Stage, with the Lyon going before them, who spoke to the people these Words. Sirs, I do present unto you the King, CHARLES, The Rightful and Undoubted Heir of the Crown and Dignity of this Realm; This day, is by the Parliament of this Kingdom appointed for his Coronation, and are you not willing to have him for your King, and become subject to his Commandments.

To which Action, the Kings Majestie stood up, showing himself to the people, in each Corner; And the people expressed their willingness, by chearfull Accla-  
mations

manns, in these words, GOD SAVE THE KING,  
CHARLES THE SECOND.

Thereafter the Kings Majesty supported by the Constable, and Marshal, cometh down from the Stage, and sitteth down in the Chaire, where he heard the Sermon.

The Minister Accompanied, with the Ministers beforementioned, cometh from the Pulpit toward the King; and Requireth, if he was willing to take the Oath, appointed to be taken at the Coronation.

The King Answered, he was most willing.

Then the Oath of Coronation, as it is Contained in the Eight Act of the first Parliament of King James, being read by the Lyon, The Tenour whereof followeth.

Because, that the encrease of vertue, and suppressing of Idolatrie, craveth, That the Prince and the People be of one perfect Religion, which of GOD'S Mercy is now presently professed within this Realm; Therefore it is Statuted and ordained, by our Sovereign Lord, my Lord Regents, and three Estates of this present Parliament, that all Kings, Princes and Magistrats whatsoever, holding their place, which hereafter at any time shall happen to Reign, and bear rule over this Realm at the time of their Coronation, and receipt of their Princely Authority, make their faithful promise, in presence of the Eternal GOD; that enduring the whole course of their lives, they shall serve the same Eternal GOD, to the uttermost of their Power, according as he hath required in his most Holy Word, revealed and contained in the New and Old Testaments; And according to the same word, shall maintain the true Religion of Christ Jesus, the preaching of his Holy Word, and due and right Ministratiōn of the Sacraments, now received and preached within this Realm; And shall abolish and gainstānd all false Religions, contrary to the same. And shall rule the People committed to their charge, according to the will and command of GOD, revealed in his foresaid Word, and according to the Loveable Laws, and Constitutions received in this Realm, ne ways repugnant to the

haid Word of the Eternal GOD; And shall procure to the uttermost of their power, to the Kirk of GOD and whilom Christian People, true and perfect Peace, in time coming; To The Realms and Realms, with all just Privileges, of the Crown of Scotland to preserve and keep inviolated, neither shall they transfer nor alienate the same. They shall forbidding and repress in all Estates and Degrees, cease oppression, and all kind of wrong: In all Judgments they shall command, and procure, that Justice and equitie be kepted to all their creatures without exception, as the Lord and Father of Mankind is merciful unto them. And out of their Lands and Empire they shall be careful to root out all Hereticks, and such enemies to the true Worship of God, that shall be convicted before the true Kirk of GOD, of the foresaid Crimes, and that they shall faithfully affirm the things above written, by their Solemn Oath.

The Minister tendereth the Oath unto the King, who kneeling, and holding up his Right hand, Sware in these words. By the Everlast and Almighty GOD, Who liveth here and Regneth for ever, I shall Observe and keep all that is contained in this Oath.

This done, the Kings Majesty setteth down in his two Chaise, and Reposeth himself a little.

Then the King ariseth from his Chair, and is Dressed in robed, by the Lord Great Chamberlaine, of the Princely Robe, Wherewith he entered the Kirk, and is invested by the said Chamberlain in his Royal Robes.

Thereafter, the King being brought to the Chair on the North side of the Kirk, supported as formerly, the King's Sword was brought by Sir William Cockburn of Langtown, Gentleman Usher, from the Table, and delivered to Lyon King at Arms; Who giveth it to the Lord Great Constable; who putteth the same in the King's hand, saying; Sir, Receive this Kingly Sword, for the Defence of the Faith of CHRIST, and Protection of His Kirk, and of the True Religion, as it is pretently Professed within this Kingdom, and according to the National Covenant, and League and Covenant, and for Executing Justice.

hould Justice, and Yor Punishment of all Iniquity and Injustice.  
This done, the Great Constable Receiveth the Sword  
from the King, and Girdeth the same about his side.

Thereafter, the King sitting down in his Chair; and  
the Spurrs were put on him, by the Earl Marishall.

Thereafter, Archibald Marquis of Argyle, having tak-  
en the Crown in his hands, the Minister Prayed to  
his purpose.

That the Lord will purge the Crown from the sins and  
transgressions of them that did reign before him; That it  
might be a pure Crown, That God would settle the Crown  
upon the King's Head: And since Men that set it on, were  
not able to settle it, that the Lord would put it on, and pre-  
serve it, And then the said Marquis put the Crown on  
the King's head:

Which done, the Lyon King at Armes, the Great  
Constable standing by him, cauleth an Herald, to call  
the whole Noblemen, one by one, according to their  
Ranks; who coming before the King, kneeeling, and  
with their Hand touching the Crown on the King's Head,  
sware these Words, By the Eternal and Almighty GOD,  
who Liveth and Releth for ever; I shall Support the  
my Uttermost. And when they had done, then all  
the Nobilitie held up their Hands, and Sware so to be  
all and true Subjects, and Faithfull to the Crown.

The Earl Marishall, with the Lyon, going to the  
four corners of the Stage, the Lyon Proclaimeth the O-  
bligatory Oath of the People; and the People holding  
up their hands all the time, did swear, By the Eternal  
and Almighty GOD, who liveth and reigneth for ever we  
doe come your Leigemen, and Truth and Faith shall bear wi-  
th you, and live and die with you, against all manner of  
viles whatsoever, in your service, according to the Nation-  
al Covenant, and Solemn League and Covenant.

Then did the Earls and Vicounts put on their Crowns,  
and the Lyon Likewise put on his.

Then did the Lord Chamberlain loose the Sword where  
the King was Girded; and draw it, and deliver

It drawn into the King Hands : And the King put it in the hands of the Great Constable, to carry it Naked before him.

Then John Earl of Crawford and Lindsay, took the Scepter, and put it in the Kings Right hand, saying—  
Sir, Receive this Scepter the Sign of Royall Power of the Kingdom, that you may Govern your self right, and Defend all the Christian People Committed by GOD to your Charge, Punishing the wicked, and Protecting the just.

Then did the King Ascend the Stage, attended by the Officers of the Crown, and Noblisse, and was Installed in the Royal Throne by Archibald Marquis of Argyle, saying ; [ Stand, and hold fast from henceforth, the place whereof you are the Lawfull and Righteous Heir, by a long and Lineall Succession, of your Fathers; which is now Delivered unto you, by Authority of Almighty God. ]

When the King was set down upon the Throne, the Minister spoke to him a word of Exhortation, as followeth,

Sir, [ You are set down upon the Throne, in a very Difficulte time ; I shall therefore put you in mind of a Scriptural expression of a Throne, 1 Chron. 29. 23. It is said, Solomon sat on the Throne of the Lord. Sir you are a King, and a King in Covenant with the Lord, if you would have the Lord to own you to be his King, and your Throne to be his Throne ; I desire you may have some thoughts of this Expression. ]

1. It is the Lord's Throne. Remember you have a King above you, The King of Kings, is Lord of Lords, who commandeth Thrones : He setteth Kings on Thrones and Dethroneth them at his pleasure : Therefore take a word of Advice: Be thankful to Him, who hath brought you through many wanderings, to set you on this Throne: Kill the Son lest he be angry, and learn to serve Him with fear, who is terrible to the Kings of the Earth. ]

2. [ Your Throne is the Lord's Throne ; and your People the Lord's People; let not your heart be lifted up above your brethren. *Deut. 17. 20.* They are your Brethren ]

Brethren, not only flesh of your flesh, but Brethren by  
Covenant with God. Let your Government be refresh-  
ing unto them, as the rain on the Mowen Grass.

4. Your Throne is the Lord's Throne : Beware of  
making his Throne, a Throne of Iniquity; There is such  
a Throne, Psal. 94. 20. Which frameth mischief by  
a Law, God will not own such a Throne; It hath no  
fellowship with Him. Sir, There is too much iniquity  
upon the Throne by your Predecessors, who framed  
mischief by a Law, such Laws as have been destructive  
to Religion, and grievous to the Lord's People; you  
are on the Throne and have the Scepter, beware of  
touching mischievous Laws therewith; But as the Throne  
is the Lord's Throne, let the Laws be the Lord's Laws,  
agreeable to his word, such as are terrible to evil doers  
and comfortable to the Godly, and a relief to the Poor,  
and oppressed in the Land.

4. The Lord's Throne putteth you in mind, whom you  
should have about the Throne. Wicked Counsellours are not  
for a King upon the Lord's Throne. Solomon knew this  
who saia, Prov. 25. 5. Take away the wicked from be-  
fore the King, and his Throne shall be established in  
Righteousness: And Prov. 20. 8. A King upon the Throne  
scattereth away all evil with his eyes.

5. The Lord's Throne, putteth you in mind, that the  
Judgement on the Throne, should be the Lord, Take the  
Exhortation, Jer. 22. from the beginning. The Prophet  
hath a command to go the House of the King of Judah,  
and say, Hear the Word of the Lord, O King of Judah,  
that sittest upon the Throne, and thy Servants, and  
thy people, Execute ye Judgement, and Righteousness,  
and deliver the Spoiled out of the Hand of the Oppre-  
ssour, and do no wrong, do no violence to the Strang-  
er the Fatherless nor the Widow, neither shed innocent  
blood in this place; if ye do this thing indeed, then shall  
there enter by the Gates of this House, Kings sitting  
upon the Throne of David. But if ye will not hear  
these words, I swear by my self saith the Lord,

House shall become a desolation, And verily, I will prepare destroyers against thee.

Sir, Destroyers are Prepared for the injustice of the Throne, I intreat you, Execute Righteous Judgement; If you do it not, your House will be a Desolation: But if you do that which is Right, GOD shall Remove the Destroyers; And you shall be Established on your Throne, and there shall yet be Dignitie in your House, for your Servants, and for your People.

Lastly, If Your Throne be the Throne of the Lord, Take a word of Encouragement against Thine Adversaries, Your Enemies, are the Enemies of the Lords Throne? Make Your Peace with God in Christ, and the Lord shall Scatter Your Enemies from the Throne; And he shall Magnifie you yet in the sight of these Nations, and make the missed People submit themselves willingly to Your Government.

Sir, If You use well the Lords Throne, on which you are set, then the two words in the place cited, 1. Chron. 29. 23. spoken of Solomon sitting on the Throne of the Lord, He prospered, and Israel obeyed him, shall belong unto you, Your people shall prosper in the sight of the Nations round about.

Then the Lord Chancellour went to the four Corners of the Stage, The Lyon King of Arms going before him and Proclaimed his Majesty's free Pardon, to all breakers of Penal Statutes, and made offer thereof, whereupon the People cryed GOD save the KING.

Then the King supported by the Great Constable and Marshal, and accompanied with the Chancellour arose from the Throne, and went out at a Door prepared for the purpose to a Stage and shewed himself to the People without, who clapped with their hands, and cryed with a loud voice, a long time, GOD Save the KING:

Then the King returning, and sitting down upon the Throne, delivered the Scepter to the Earl of Crawford and Lindsay to be carried before: Thereafter the Lyon King of Arms rehearsed the Royal Line of the Kingdom, ward to Fergus the first.

Then

Then the Lyon called the Lords one by one, who kneeling and holding their hands betwixt the Kingshands did swear these words. *By the Eternal and Almighty GOD, who liveth and reigneth for ever, I do become your Leigeman, and Truth and Faith shall bear unto you, and die with you against all manner of Folks whatsoever in your Service,, according to the National Covenant and Solemn League and Covenant.*

And every one of them kissed the King's left cheek.

When these Solemnities were ended, the Minister standing before the King on his Throne, pronounced this Blessing.

*The Lord bless thee, and save thee; The Lord hear thee in the day of trouble; the Name of the God of Jacob defend thee, Lord lend thee help from the Sanctuary, and strengthen thee out of Sion. Amen.*

After the Blessing pronounced, the Minister went to the Pulpit, and had the following Exhortation. The King sitting still upon the Throne. Ye have this day a King Crowned, and entered into Covenant with God and his People, look both King and People, that ye keep this Covenant, and beware of the breach of it: That ye may be the more careful to keep it, I will lay a few things before you.

I remember when the Solemn League and Covenant was entered into by both Nations, The Commissioners from England being present in the East Kirk of Edinburgh, a passage was cited out of *Nehem. 5. 13.* Which I shall now again cite, *Nehemias* requireth an Oath of the Nobles and People, to restore the mortgaged Lands, which they promise to do; after the Oath was tendered in the 13 verse he did shake his lap and said. *So GOD shake out every Man from his House, and from his labour that performeth not his promise, even thus be he shaken out and emptied;* And all the Congregation said, Amen.

Since that time, many of these who were in Covenant are shaken out of it, yea, they have shaken off the Covenant and laid it aside. It is true, they are prosper-

ing this day, and think that they prosper, by laying aside the Covenant; But they will be deceived; That word spoken then, shall not fall to the ground, God shall shake them out of their possessions, and emptie them for their perfidious breach of the Covenant.

The same I say to King and Nobles, and all that are in Covenant, if you break that Covenant, being so solemnly Sworn, All these who have touched your Crown and Sworn to support it, shall not be able to hold it on; but God will shake it off, and turn you from the Throne; And ye Noblemen, who are assistant to the putting on of the Crown, and setting the King upon the Throne, if ye shall either assist, or advise the King to break the Covenant, and overturn the work of God, he shall shake you out of your Possessions, and emptie you of all your Glory.

Another passage I offer to your Serious Consideration, Jer. 34. 8. After that Zedekiah had promised to proclaim Liberty to all the Lords People, who were Servants, and entered in a Covenant he and his Princes to let them go; Afterwards they caused the Servants to Return, and brought them into Subjection, Vers. 11. What followeth upon this breach, verse 15. 16. Ye were now turned, and had done right in my Sight to proclaim Liberty; but ye turned, and made them Servants again. And therefore, verse 18. 19. 20. 21. I will give the Men who have transgressed My Covenant, who have not performed the words of the Covenant, which they made before Me when they cut the Calf in twain, and passed between the parts thereof: I will even give them into the hands of their Enemies, into the hand of them that seek their Life, even Zedekiah and his Princes.

If the breach of the Covenant made for the Liberty of Servants was so punished, what shall be the punishment of the breach of a Covenant for Religion, and the liberty of the People of God? There is nothing more terrible to Kings and Princes, than to be given into the hand

hand of enemies, that seek their Life. If you would escape this Judgement, let King and Princes keep their Covenant made with God: Your enemies who seek your Life, are in the Land, if ye break the Covenant, it may be feared God will give you over unto them as a prey. But if ye keep Covenant, it may be expected, God will keep You out of their hands.

Let not the place ye heard opened, be forgotten, for in it ye have an Example of Divine Justice against Joash and the Princes, for breaking that Covenant, 2 Chron 24. 23: The Princes who Inticed to that Breach, are Destroyed; And in the 24 Verse, It is said, The Army of the Syrians came with a small Company of Men, and the LORD delivered a very great Host in their hand; because they had forsaken the Lord God of their Fathers: So they executed Judgment against Joash. And verse 25: His own Servants conspired against him, and smote him on his Bed, &c.

The Conspiracie of Servants or Subjects, against their King is a wicked course: But God in his Righteous Judgment suffereth Subjects to Conspire and Rebel against their Princes: Because they rebel against God, and He suffereth Subjects to break the Covenant made with a King; because he breaketh the Covenant made with God. I may say freely, that a chief cause of the Judgement upon the King's House, hath been the Grand Father's breach of the Covenant with God, and the Fathers following his steps in opp sing the work of God and his Kirk within these Kingdoms: They brake Covenant with God, and Men have broken the Covenant with them: Yea, most cruelly and perfidiously have invaded the Royal Familie, and trodden upon all Prince ly Dignity, &c.

Be wise by their Example; You are now setting up on the Throne of the Kingdom, and your Nobles about you, there is one above you, even Jesus the King of Kings; and I am his Servant, dare not but be free with this word warning of gods judging his people of sinnes.

I Charge you, Sir, in His Name, That you keep  
Covenant in all points; If you shall break this Co-  
venant, and come against his Caule; I Assure you, the  
Controversie is not ended between God and your Family.  
But will be carried on to the further weakening, if not  
the over throw of. But if you shall keep this Covenant  
and befriend the Kingdom of Christ, It may be  
from this day, God shall begin to do you good, Al-  
though your Estate be but very weak, God is able to  
Bless you, and make you Reign, Maugre all Opposition  
of all your Enemies: And howsoever it shall please the  
Lord to dispose, you shall have peace toward God,  
through Christ the Mediator.

As for you who are Nobles and Peers of the Land,  
your Share is greater in this day of Coronation, you  
have come and touched the Crown, and Sworn to sup-  
port it; ye have handled the Sword and Scepter, and  
have set down the King upon his Throne.

1. I Charge you to keep your Covenant with GOD, and  
see that ye never be moved your selves to come against  
it in any head, or article thereof, and that ye give no  
council to the King to come against the Doctrine, Wor-  
ship, Government and Discipline of the Kirk, Established  
in this Land, as ye would eschew the Judgment of Co-  
venant breakers, if the King and ye who are engaged to  
Support the Crown, conspire together against the Kingdom  
of Christ, both ye that do support, and him that is sup-  
ported, will fall together. I press this the more, because  
it is a rare thing to see a King and Great Men for Christ.  
In the long Catalogue of Kings, which ye have heard recit-  
ed this day, they will be found few who have been for Christ.

2. I charge you also, because of your many Oaths to  
the King, that ye keep them inviolable. Be faithful to  
him according to your Covenant. The Oaths of God  
are upon you, if directly or indirectly, ye do any thing  
against his Caule, God, by whom ye have sworn, will  
be avenged upon you, for the breach of his Oaths.

And

And now I will shut up all with one word more.

SIR, You are the only Covenanted King with God, and his people, in the World; many have obstructed Your Entries in it: Now seeing the LORD hath brought You in over all these Obstructions, Only Observe to do what is Contained therein; and it shall prove a happy Time for You, and Your House. And because You are Entered in Times of great Difficulties, wherein small Strength seemeth to remain with You, in the Eyes of the World, for Recovering Your Just Power and Greatness; Therefore take the Counsel which David when he was a-dying, gave to his Son Solomon, 1 Kings 2. 1, 2. Be Strong, and shew thy self a Man, and keep the Charge of the Lord thy God, to walk in his ways, and keep his Commandments, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thy self.

Then did the King's Majesty descend from the Stage with the Crown upon his head, and receiving again the Sceptre in his hand, returned with his whole Train in Solemn manner to his palace, the Sword being carried before him.

This so fair and joyful like Appearance was a taking Engagement to the Spectators of this Solemnity, who with an instant Acclamatiōn and Acclamation, praying for, engaged by their Oath ( so qualified as before laid ) to the King, whole gracious and tender-like-love to, and care for, his ingenuous Subjects, their further appearing in the Answer to the Chancellor himself respecting their Desire, which was in this purpole:

Sir, Your good Subjects desire you may be Crowned, as the Rightful Heir of the Crown of this Kingdom; that you may maintain the Religion as it is presently professed and established, conform to the National Covenant, League and Contract, and according to Your Declaration at Dunfermling, in August last: Also, that You would be Graciously pleased to receive them under Your Highness protection, to govern them by the Laws of the Kingdom, and to defend them, their Rights and Liberties, by Your Royal Pow'r; That they should be in most humble manner to Your Majesty, with their Heads so bowed, Lands, Lives, and what else is in their power, for the maintenance of Religion, the Safety of Your Majesty's Sacred Person, and maintenance of Your Crown, which they entreat Your Majesty to accept, and pray Almighty GOD, that for many years to come the same.

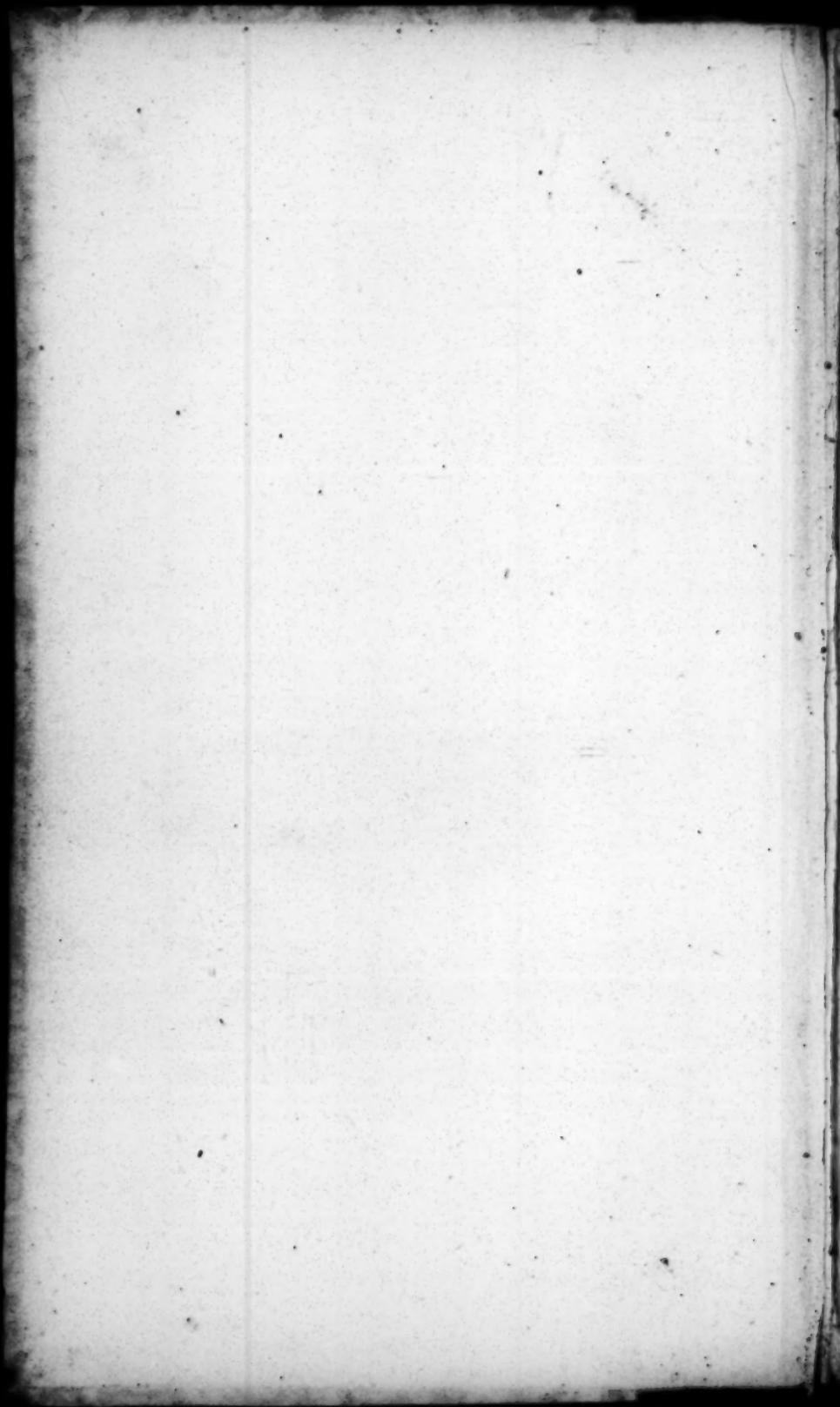
The King made this Answer; I do Esteem the  
Nations of My good People, more than the Crowns of

Kingdoms, and am ready, by GOD's Assistance,  
to loose My Life in their Defence, Wishing to Live no  
longer, than I may see Religion, and this Kingdom  
Honor'd, in all Happiness.

What could be more Alluring for Engaging this faithfully Affectionate, and honest hearted Subjects to this duty, and for fully Assuring them of an happy, and peaceable Enjoyment of their Religion, Laws and Liberties so Solemny agreed upon: when yet for further Security to all considering his M: jesty's most deliberat and M: unitary Declaration at Dumfermling as is foremention'd by the Chancellor to the King, the Sum whereof, Professing and appearing in the full Perswasion and Love of the Truth, he Repenteth (as having to do with and in the sight of God) His Fathers opposition to the Covenant and Work of God, and his Reluctancies against the same, hoping for Mercy through the Blood of Jesus Christ, and obstructing the Prayers of the Faithful to God for his Meidainest. And then protesteth his Truth and his sincere intent to come into the Oath of God, resoluing to prosecute the end of the Covenant to his utmost, and to have all his lame common Friends and Enemies, exhoring them to lay down their Enmity against the Cause of GOD, and to prefer Man's interest to God's, which will prove a tool of Jealousie to provoke the Lord, and he himself accounteth to be but selfish flattery.

But ah how the King, Nobles, and others in power have kept this Covenants, whether as to the Lord and People in order to Religion, Law, and Liberties, their many nootful Deeds, with the most cruel and unmerciful, that hath abounded since and still grows, can best shew. Arise O Lord and plead the cause of thine own. -- let not Man prevail, -- when this is done, then let us rest, and there is none shut up or left: for the Crown, Government, Kingdom, Power and Glory unto AMCO.

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